

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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A DISCOURSE

BY PRESIDENT GEORGE Q. CANNON, DELIVERED IN LIVERPOOL, THURSDAY
EVENING, FEBRUARY 5TH, 1863.

(Reported by E. L. Sloan.)

I will read this evening a portion of the 10th chap. of the Gospel according to St Mark, commencing with the 13th verse:—

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Realizing the necessity of being dictated by the Holy Spirit that my remarks may be instructive, I will preface them by requesting your faith and prayers that I may be so influenced. In reading this portion of Scripture, I do not do so because I have arranged beforehand what I shall say, neither to make it entirely the basis of my remarks, for I feel to speak as I am led by the Spirit of the Lord. However, the instruction contained in it is applicable to us, and not only to us but to all the children of God, all the family of man upon the earth. It contains a very im-

portant principle—one which, if mankind could appreciate and understand, would prompt them to pursue the path which leads to salvation and eternal glory—one which, could they realize and comprehend, would make that path much plainer and easier to be travelled than it now appears to many, and which they would be enabled, by the practice of this principle, to travel in undeviatingly all their days. It is the absence of this which makes the strait gate and narrow path, which many seek for in vain, because they do not seek aright, so difficult to enter and to pursue; but lacking it they take the broad road and wide gate which are plain to them. All the revelations which God has given have had for their object the teaching of mankind the necessity for their being obedient to his commandments and submitting to them un murmuringly. And though God has sent so many messengers, and has so repeatedly inspired his servants to declare the truth in simplicity and plainness, yet, to-day, notwithstanding all that has been done, there is as great a difficulty experienced by the servants

of God in declaring the principles of salvation to the people, and inducing them to submit to them, as there was at any former time. It seems to be a difficult lesson for mankind to learn, to submit themselves like children to the commandments of God. There is so much of this pride and self-sufficiency in the breast of man—this idea that we understand everything that is necessary to be understood by men with regard to the plan of salvation, that it is a most difficult thing to get men and women to bow down to the revelations of our heavenly Father.

The God who created the earth on which we stand, who peopled it with inhabitants, the objects of his care, clothed it with verdure and beauty and gave to it its appointed seasons—that God is as near to the children of men to-day as he was in the morning of creation. He is not changed. The lapse of time has not stripped him of any of his original attributes: he is the same God to-day that he was eighteen hundred years ago, that he was in the days of Noah or Adam. If there be any lack of the appearance of power to-day it does not arise from the changeableness of God, for he has not changed in the least degree, but because man has departed from the truth and turned unto unrighteousness. This, no person who believes in God can doubt. Why, then, is it that we see so much ignorance and division around us, that we see the inhabitants of the earth wandering in the dark and blindly seeking for what they cannot obtain? Is it because God has changed? No, far be it from me and from any other of God's creatures to attribute it to him. Yet we see it. It is all around us: wherever we go, or whatever land we visit, we find in the midst of mankind a lack of the knowledge of God. We find men in ignorance, divided in their opinions respecting God, his doctrines and the principles of salvation. And yet we read in this sacred book that God did in ancient days and in every dispensation reveal himself to his servants with such plainness that they were able to declare the whole counsel of God to the people. Why is it, if we attempt to trace it to its origin, that we are compelled to attribute this condition of mankind to man and not

to God? Why, because he alone has been guilty, he it is who has produced it, by not realizing the force of this which I have read in your hearing to-night; by being filled with pride and an idea of his own self-importance; by mankind thinking that they understood the things of God, and being unwilling to humble themselves before him to be taught of him, as those were in ancient times who received the revelations of his will, that they might receive knowledge and understanding with certainty. If mankind could only realize the blessings which God is ready to bestow upon them, they would come unto him in a right manner and feel and act very differently from what they now do. But when you go unto them and declare the principles of salvation, I do not care who you may be, nor what power God may have bestowed upon you—though you had all the knowledge necessary to lead them back into the presence of God our Father, they immediately begin to measure the principles you teach unto them by the little, narrow, contracted notions which have been instilled into their minds by their parents or teachers. If a Prophet—one even who had lived in ancient days, were to come back to earth and go into the streets of Liverpool, or into any place in this land where he could get a congregation of the people together, and begin to declare unto them the truths of the Gospel in the power of a Prophet or an Apostle of God, in ninety-nine cases out of a hundred he would be opposed, a controversy would be immediately instituted, and he would be compelled to hold his tongue and leave the place, feeling that he had not the power to enforce his doctrine, unless he would wield whatever power he might have more than mortals are endowed with. This is because mankind feel that they understand the things of God when they are as ignorant of them as they can be. If they could bring themselves to submit to the will of God as a little child, then the Lord would pour out his Holy Spirit upon them, enlighten their minds and bless them.

Men of God in ancient times did obtain a certain knowledge respecting the plan of salvation. They had not to grope in the dark. He revealed his will unto them, dissipated the gloom

which surrounded them, and poured upon them a flood of intelligence which enabled them to comprehend his designs. This was the case anciently; it was the case with the God who revealed himself to Abraham, Isaac and Jacob, and the Prophets who lived before and after these men. I have often had occasion, in talking upon these principles to the people, to allude to these points when I have met with fractious opposition. When I have found men who did not believe in the principle of revelation—infidels, who said they did not believe that God revealed himself to man now, and yet opposed me because I said he did, I have asked them the question, If you do not believe that God reveals himself to man, why do you oppose me? You confess your ignorance by the admission of your unbelief, for you do not know what the Lord may have communicated to others, and you admit he has not revealed himself to you, therefore you have no ground for your opposition only your own unsupported opinion. Where people do not know the principles of revelation for themselves, have not enjoyed communication with Heaven, it is their duty, as the children of God, to listen to those who come claiming to have the authority to teach the principles of life, and who testify that they have received revelation from God. "What," says one, "sit still and be deceived! sit quietly and have dust thrown in our eyes!" No, my friends, I would not wish any one to do this; God does not design that we should be deceived; but unless we have received knowledge from God for ourselves, how can we judge concerning the truth or falsity of the principles advanced? But when men have received knowledge for themselves, have enjoyed revelation from God, and know the truth, they are no longer required to admit the claims of any who come bearing other doctrines. God has clothed them with knowledge that constitutes them teachers of mankind, and they no longer need to be taught of men, for they have been taught of God. But the world lieth in darkness; it does not receive revelation, does not believe in it, therefore, when a servant of the Lord, inspired by the Holy Spirit, bears to them the principles of eternal life, it becomes them to

listen quietly that perchance they may receive knowledge for themselves, and this they will receive if they hearken to the words of the Lord and keep his commandments.

It is with regard to this that men have erred so often. The Jews rose in their self-importance, rejected this principle, would not humble themselves before God, and brought destruction upon themselves as a nation by their transgressions. They rejected those men who brought the principles of life unto them. If they had hearkened to the principles taught, and had bowed in submission to them, the Lord would have poured out his Spirit upon them. But they would not; they did not rest satisfied until they had shed the blood of those who testified that God had revealed himself to them. They did so with the Lord Jesus, though he had received a fulness of knowledge from the Father, though he acted and spake in the midst of mankind as man never before acted or spake. This spirit of pride and self-importance hurried them on to destruction, as it brought calamities upon their fathers before them. They were not satisfied until they had shed the sacred blood of Jesus and the blood of his followers, and they were broken and scattered for their rejection of the truth and their murderous transgressions, and remain so until this day, living monuments of the justice and judgment of God. If they had only taken this counsel of Jesus to heart, which I have read, how different would have been the results! "Whosoever," says Jesus, "shall not receive the kingdom of God as a little child, he shall not enter therein." They could not humble themselves as a little child, even before God: it was too much for men such as they were, High Priests, Scribes and Pharisees, men who were respected and almost venerated for their official position or ostensible piety,—it was entirely too degrading to them, and they rejected it to their own condemnation, and the consequences are matters of history.

If a man come in the midst of the children of men in the name of Jesus, declaring himself a servant of God in this age of unbelief, if we serve the God of the ancient Saints, the God of the Scriptures, in spirit and in truth, we

need not be afraid of deception, for we have the promise of God to rest upon; and if we plead honestly and sincerely before him for his Spirit to be with us, keeping his commandments, it is impossible to be led astray by impostors. But the great difficulty the servants of the Lord have to contend with is this absence of humility on the part of the people, this pride and self-sufficiency which prompt them to contend against the truth. This will hurry the nations of the earth to destruction, and bring upon them the calamities which the Prophets have foretold should come upon the earth before the coming of the Lord Jesus.

Mankind do not believe in God. If you seek for the mainspring of action in men at the present time, you will find it rests in unbelief. They do not believe that God is such a Being as he is described in the Scriptures. If they could believe so they would not rest satisfied until they had found out the means of having communication with him. Suppose I were ignorant of the Gospel, and one of you were to come to me and say you were a servant of God, and tell me you had the plan of salvation, What harm could come to me if I sat still and listened to your explanation of what you said were the principles of truth? If I were honest in my heart and had a sincere desire to understand the truth, and took the course which God has pointed out, I know I should not be deceived. If you really had the Gospel, the testimony of the Spirit would confirm your words to me; and if you had not the truth, but declared something unto me which was not the Gospel, if I sought unto God in faith in the name of the Lord Jesus I should know it was not right, for I would receive the testimony that it was untrue.

It is considered a very difficult matter now, by many, to receive the testimony of the Spirit of God. Friends with whom I have met, have, in conversation, made this an excuse for not obeying the Gospel. "O," they would say, "it is all very right; no doubt you have true principles; but there are so many saying they are the servants of God, and that they belong to the Church of Christ, that I am at a loss to know which is right. Methodists, Presby-

terians, Baptists, Church of England believers, Roman Catholics and a host of others, all say they have each the plan of salvation, and that they are right, and now you come and say that they are wrong and you are right! My belief is that it will be all right with each of you, and that if I am only sincere there is nothing more required of me." It is a very consoling belief this, if a man can believe it with all his heart, and reconciles those who believe it to the world. But I cannot reconcile it with the promises of the Lord. For me to reconcile myself to such a belief is something repugnant to my nature, when I consider the importance of my salvation. I have felt, when reflecting on this subject, that I wanted to know for myself the plan of salvation, and then, if my path should be surrounded with difficulties, and I had to travel in a thorny way, if I only had in my possession the Spirit of God, the testimony that I was born of God, and was doing that which was well pleasing in his sight, I have felt that I could bear all I might be called to endure unmurmuringly. But that God should require me to travel through the world in doubt and uncertainty, is something contrary to the description of his character which is contained in this book, (the Bible) and contrary to what my own experience with and knowledge of God has taught me. Jesus taught that whosoever would do the will of the Father should know whether he, the Christ, was sent of God, or whether he spake of himself. He gave to the children of men an opportunity of knowing that he was from God; and those whom he sent forth made the same declaration that he did, and offered the same opportunity to all to whom they bore the Gospel. It was no feeling of uncertainty that sustained the Apostles of Jesus in their hours of affliction and trial, when they had to live in dens and caves of the earth, endure mockings, scourgings and bitter persecutions; it was not merely a strong assurance of hope alone which sustained them under the difficulties with which they had to contend. They never could have borne up under what they had to endure if they had not been sustained by the consciousness that they had done the will of God, and knew

that there was a crown of glory laid up for them, eternal in the heavens.

If we should have the principles of the Gospel declared to us by one having authority from God, we could easily go forth and obey them and prove them for ourselves. For instance, in the scriptures which we have, we find there was a certain form of doctrine committed to those sent to minister the Gospel, which they were to declare unto the people. They went forth, calling upon the people everywhere to repent of their sins and be baptized for the remission of them, and when they were baptized they laid their hands upon them that they might receive the Holy Ghost. I know this is a doctrine not commonly preached, and it is looked upon as strange. Men say that if they only believe in Jesus they will be saved—that simple belief is all that is required; but there is no such doctrine in the Scriptures; and it is the preaching of such things that creates much of the divisions that exist in Christendom. They neglect a portion of the Gospel, even of that which they have. On one occasion a number cried out, "Men and brethren what shall we do." They already believed and were pricked in their hearts, and mourned that they had crucified a Being so pure and holy. Peter did not say "Come to the anxious seat, come to the penitent form, confess your sins, pray and receive the pardoning grace." No, there was no such doctrine taught in the first Gospel sermon preached after the ascension of Jesus; and we should think that what was necessary for mankind to know would be taught by the Apostles on such an occasion. He said "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In point of fact he said, "These blessings are not limited to us, the Twelve, but they are to you, as well, to your children also, and to all who are afar off, even as many as the Lord shall call." Then, these blessings and this gift are to as many as the Lord our God shall call in this generation as well as in that one.

This was the Gospel which the

Apostles of Jesus preached on that occasion; and during their subsequent career they continued preaching it. We are informed in the 8th chap. of the Acts, that some of the inhabitants of Samaria had been converted and baptized by Philip; but he had not power to lay hands upon them for the gift of the Holy Ghost. When the Apostles at Jerusalem heard that he had baptized some, they sent unto them Peter and John, who prayed with them and laid their hands upon them, and the Holy Ghost descended upon them and they were filled with it. Although they had prayed, had repented and had been baptized, yet they had not had hands laid upon them; but when the Apostles laid hands upon them they received the Spirit of God and the promised blessings through the appointed channel. If it were necessary in the days of the Apostles to pursue this course that men and women might receive the Holy Ghost, how can they expect to receive it in any other way now? It is in vain that men cry unto God for blessings and do not take the course which he has pointed out. Jesus says, "In vain they do worship me teaching for doctrines the commandments of men." It is in vain for them to cry "Lord, Lord," while they do not the things which he has said they must obey, and practice the doctrines which he has revealed to the children of men. Because men neglect these things, they wander in the dark. One cries, "Lo, here is Christ!" and another, "Lo, there is Christ!" One declares, "This is the way, walk ye in it;" and another, "That is the way." They are all in doubt, confusion and uncertainty, and there is nothing to distinguish the professor of religion from the non-professor as they move along in the human tide that hurries through our streets; there is no difference between them, unless it be in their outward appearance. But it was different when the Gospel was taught in purity among men. Then they received a testimony and a knowledge for themselves; they rejoiced in the blessings which were bestowed upon them, by which they were distinctively characterized as the people of God, and they could sing and shout hosannas to God and the Lamb. They could give glory to God because his Spirit was

with them, teaching, instructing and enlightening them respecting the things of God. It is in vain for men to imagine they can understand the things of God only in the appointed way; it is presumptuous in man to think that he can claim and obtain the blessings of the Lord except in the manner which the Lord has pointed out.

"But," it may be asked, "do you mean to say that nobody has received the Spirit of God who has not been baptized and received the laying on of hands?" I well recollect, in my early preaching, meeting with a gentleman who had been for many years a member of the Methodist church, and had been honestly sincere. I talked to him of that which I had been sent to teach, and he seemed very much interested in what was set forth. But one difficulty was on his mind. He said, "I was for many years a member of the Methodist church, I was strict and sincere before God, and do know that I had his Holy Spirit, for I felt a joy and peace I never experienced before; yet I see I have not been walking in the truth which the Apostles taught, and this I cannot reconcile." This, many who are honest and sincere cannot reconcile to themselves, and they think that we cut off all mankind from the blessings of the Lord except ourselves. There is no people on the earth so charitable as the Latter-day Saints; though, to hear them preach at times, it would seem that they believe no people could have the approbation of God but themselves. But we believe, that wherever there is a man or a woman who has kept the commandments of God so far as they knew, God has been pleased with them and has blessed them, no matter what denomination they have belonged to; and even more, heathen who have never known the Gospel even as declared by the missionaries of the various sects, who never heard the name of Jesus, have experienced a joy and peace above their fellows when they were doing the best they knew. I have met such myself among the heathen, and I have met persons of various sects who have experienced this joy and peace and have received the blessings of God. I could not doubt it, if I were disposed to do so, in the face of so many witnesses. But that they have

not had the gift of the Holy Spirit, the great and peculiar blessings of God, they themselves have been willing to admit. They have had an answer to their prayers, and God has witnessed unto them his pleasure, because they have lived according to the light they enjoyed. The Apostle says, "Where no law exists there is no transgression," but when the Gospel came in its purity and plainness, and they did not receive it, then commenced their condemnation. This was the condemnation of the people in the days of Jesus. When light came into the world they were condemned because they rejected it. "This is condemnation," says Jesus, "that light is come into the world and men loved darkness rather than light, because their deeds were evil." This I am sure is your experience, especially of those who have been a long time in the Church. Ministers of religion and others who have been partly convinced of the truth, when they have looked at the difficulties they would have to encounter and the sacrifices, as they considered them, which they would have to make, have shrunk from it, not having the courage to take upon them, I was going to say the shame of Jesus Christ; but they have been afraid and ashamed to take upon them his name, and to bear the odium which is cast upon the servants of God. There are many instances, doubtless, in your own experience of this kind; and they have gone backward from the time they rejected the truth; they have lost the favor of man, which they rejected the truth to obtain, have been disgraced in the sight of their fellow-men, and have met with the very things they desired to shun. Because of the rejection of the truth by men, the anger of the Lord is kindled against them and his judgments come upon them.

I do not wish to prolong my remarks, but I wish to bear my testimony that the Gospel of Jesus is revealed to the earth once more in its fulness and purity, with all its ancient power, gifts and blessings. This Gospel is not intended for one particular people or nation, but for every nation, kindred, tongue and people under the whole heavens. It is a message of glad tidings to all the children of men; and though men may oppose it, as they have done

in the past, still it will have free course among the nations of the earth and no power can withstand it. It will be carried from nation to nation, from people to people and from tongue to tongue, until it will be proclaimed in the ears of all living, just as Jesus said it should be. He declared this Gospel of the kingdom should be proclaimed as a witness to all nations; and though men may persecute and oppose, deride and scoff, and do everything in their power to retard its progress, it will roll forth gathering in the honest-in-heart; and wherever there is a man or woman who desires to do the will of God in honesty and sincerity, they will obey it and it will gather them out from the nations and their corruptions. I know

it is the work of God, for I have received a testimony of it, and I rejoice in it. I rejoice because God has opened a way whereby men can come to him. I have no desire to persecute any one. Truth, exaltation and salvation in the presence of God should be the object of our search; they should be the desire of every man and woman on the earth. We should cultivate a spirit of meekness and love one towards another; and we should be willing to receive the kingdom of God as little children or we will never enter therein.

That the Lord may bestow upon us his Holy Spirit that we may be willing to receive the truth and be faithful thereunto, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 105.)

A voluntary submission and obedience was supposed as the basis of Government, for this reason no adequate provision was made in our State constitutions for coercing this submission, when the laws were to be trampled upon by the concerted action of large numbers.

The States are prohibited from maintaining standing armies; the only military force at their command, without aid from the General Government, is the militia; and, as I have already shown you, this force can only be relied on to do effectual service where that service is popular and jumps with their inclinations.

For this same reason, I must beg leave to say that a party, as in your case, which is the object of popular odium, cannot be too circumspect in their behavior, so as to give no color to the hatred of your enemies. 'Truth is great and will prevail.'

From this you may be assured that if the conduct of your people shall be uniformly peaceably honest and submissive to the laws, even if they have to bear persecution for a season, such conduct must result in dissipating the unhappy prejudices which exist against you.

Truth and candor, however, compel me to say that the Mormons have not always acted in such a manner as if they intended to avoid the creation of prejudices.

The pretensions of your Municipal Court, the unheard of description of ordinances passed by your City Council, the

assault on Mr. Bagby, the attempt to kidnap persons from Missouri, the formal destruction of a printing-office and the general tone of arrogance and defiance of some of your leaders, were well calculated to inflame the public mind against you.

I think that I have considered this difficult subject in every possible point of view. I am afraid to rely on the militia in the present temper of the public mind. To call on the Nauvoo Legion would be suicidal to any effort as pacification of existing troubles, and for that reason would fail to bring about an enforcement of the laws.

If the laws are to be enforced at all in your county, out of the ordinary way by courts alone, it must be done by a force which is indifferent as to both parties.

To call in one party to put down and subdue the other, would lead to the most disastrous consequences; all the pride of conquest and victory; all the shame of defeat by, and submission to an adversary; all the fury of unconquerable hate and exasperated feeling would necessarily be mingled with the contest, and render it bloody and bitter beyond anything we know of in this country.

For these reasons I have called upon the officers now in command, in the absence of General Gaines, of the 3rd military department of the United States, for five hundred men of the regular army to be stationed in Hancock county, with whose aid I hope to be able to preserve

order and proceed against all criminals whomsoever they may be. The following is a copy of the answer to the application:—

'Head Quarters, 3rd Mil. Dept.,
St. Louis, Mo., July 11, 1844.

Sir,—I have the honor to acknowledge the receipt of your Excellency's communication of this date, relating to the difficulties which have occurred between the Mormons and the people of Hancock county, Illinois, and the further difficulties apprehended by you, and requesting of me a force of some five hundred men from the regular army of the United States to be stationed for a time in Hancock county, and to act in conjunction with such forces as may be ordered on the part of the State of Illinois.

I have not the power of complying with your request, but will forward by to-morrow's mail a copy of your communication to be laid before the authorities in Washington city, and will advise your Excellency of the result as soon as ascertained.

With great respect,
Your most obedient servant,
S. W. KEARNEY,
Col. 1st Drags.

His Excellency Thomas Ford,
Governor of Illinois, St. Louis, Mo.'

By the above letter you will perceive that I cannot yet be enabled to say with certainty whether the application will be successful: we will know in two weeks, I think, at most.

The Anti-Mormon party intend to renew the war this fall, and if it were known with certainty that the troops of the regular army would be obtained to prevent their operations, they would, most likely, hasten their plans and do all the mischief in their power before the force arrives. They are not afraid of the State militia, and would give themselves but little concern in fear of such opposition.

I therefore caution you not to let it be known beyond your most trusted men that a regular force is expected. I have myself not informed any one who would make the matter public, and yet, most unaccountably, the fact has got into the newspapers.

Another caution I would give you, your people cannot pay too much attention to it. It is very natural and probable to suppose that with the prospect of such a force, and the increased security it may give, some of your people may be prompted to such audacity and imprudence as will tend to prolong angry feelings. They

may thus be induced to do and say foolish and wicked things, uselessly vexatious and mortifying to the opposing party.

There are no doubt wicked people in Nauvoo, ready for the commission of crime, as well as in every other city of the same number of inhabitants. The well-disposed amongst you must restrain those persons, and, if need be, bring them to punishment. The public at large will not distinguish among you, but will involve you all in a common obloquy.

I have dwelt more, perhaps, than may be agreeable to you on this point; but I have done so in my anxiety that the Mormons may demonstrate to the world that they are no more deserving than their enemies.

Three or four of your people are reported to me as having already been threatening life, and publicly following men about the city with clubs, and that no effort was made to restrain them. An effectual stop must be put to all such vaporings, if you expect it to stop on the other side. You are interested in bringing all such men to immediate justice, if you can. If pacification is what you ask, you must restrain your own hostility.

It may be thought that there has already been too much delay in proceeding against the murderers, that a further delay will give an opportunity for many of the guilty to escape, and that the apparent impunity for the present will greatly encourage further outrages against you.

This last consideration is one of considerable force, and on that account I could wish to proceed without delay, if it could be done without exciting further troubles, or if I had a force at my command on which I could rely to suppress them.

I do not fear that any of the leaders will escape or flee from justice: they are determined to remain and brave it out to the end.

In my humble opinion there is no utility in proceeding against any but the leaders.

As to the misguided multitude who were the mere followers of others and the instruments of mischief, it has never been the practice of civilized States to proceed against them with rigor.

The punishment of some of the principal offenders has always been looked upon as sufficient to vindicate the majesty of the law and to deter others from the commission of like offences, and this is the whole object of human punishment.

I do not apprehend that anything requiring my further stay here will happen

immediately, and will return home to-morrow.

I am, most respectfully,

Your obedient servant,

THOMAS FORD.

William W. Phelps, Esq.,
Nauvoo, Illinois."

The brethren of the Twelve were delayed in Boston several days, waiting

upon Elder L. Wight to accompany them to Nauvoo.

Elders Young, Kimball and Wight left Boston by railway in the morning for Nauvoo. On their arrival at Albany, in the evening, they were joined by Elders O. Hyde, O. Pratt, W. Woodruff and sister Ruth Sayers, who had arrived from New York. They continued their journey by railway during the night.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 21, 1863.

THE SPIRIT OF APOSTACY—ITS FRUITS AND MANIFESTATIONS.

THERE can be no surer sign of the presence of a spirit of apostacy, than a disposition to find fault with, and oppose and condemn those bearing the Priesthood, for real or imaginary faults. From the rise of the Church until the present time this has been one of the first and principal indications given by those whose course of conduct has deprived them of the presence of the Holy Spirit, and who have been influenced by that Evil spirit which prompts men to seek for the injury and destruction of the servants of God. From the early days of the Church until now this spirit has been manifested to a greater or lesser extent by men who have denied the faith; many of whom have borne witness to God, angels and men, by their words and actions, that they were possessed of the spirit of their father the Devil, who, we are informed, was "a murderer from the beginning."

During the Prophet Joseph's lifetime, the most bitter and malignant enemies that assailed him were those who had been his brethren, who had entered into covenant with God to keep his commandments and had received a portion of his Holy Spirit, and who had violated that covenant and forfeited their claim to the Spirit and became alienated from the truth. The difficulties which they created and threw in his way, he had to contend with all his life; and his precious blood was shed through the malice and embittered hatred and deadly plots of apostates with their accomplices. Since his death there has been no change in the manifestations of hatred on the part of those, who, once knowing the truth, have by their sinful conduct lost the spirit of it and denied it. They have hated and still do hate the Prophet Brigham and all those who are associated with him in doing the will of God upon the earth. They persecute him with as unrelenting animosity as they did the Prophet Joseph during his lifetime. The same cry that was so repeatedly raised against the latter has found utterance times without number against the Prophet Brigham. We have but to refer to the history of Joseph to learn how frequently he was denounced as a fallen Prophet by those who through their own transgressions had strayed from the path of righteousness and become aliens to God. When we contemplate the difficulties with which

he had to contend from false brethren, and the reckless manner in which they sought to attain unto their ends, banding themselves together and associating with the vilest and the most abandoned for the accomplishment of their deadly purposes, and realize how diligently they sought to entrap the Saints of God and entice them to desert him and become united with them, a feeling of admiration takes possession of us for the man who was so blessed of God as to be able to stand unmoved and undismayed in the midst of such fierce storms. Bountifully indeed was the Prophet of God endowed with the strength of mind, the courage, the wisdom, the knowledge and every other qualification necessary to enable him to lay the foundation of the greatest and most glorious work which has been inaugurated upon the earth since the creation of man—the last and great dispensation of the fulness of times. The Lord verified to him his promise, that the Work should “increase the more opposed.” Nothing but the power of God could have sustained him amidst the dreadful and trying scenes through which he had to pass. Mere human power alone would have sunk before the fierce waves of persecution and virulent enmity he had to encounter; but he rose from every trial renewed in strength and purified in thought, with increased faith, enlarged experience and stronger determination than ever to stand firm in the advocacy and defence of the truth which God had committed to his charge.

The same spirit, as we have remarked, that pervaded the breasts of apostates and wicked men in the days of Joseph, has manifested itself through those same characters since his death. Almost every man who by his corruptions and his disobedient course of conduct has withdrawn himself or been expelled from the Church, has flattered himself with the idea, and in many instances proclaimed it abroad, that the Church was in transgression, that the man who stood at the head and those associated with him had fallen. It might be thought that the repeated proofs which men have received of the folly of making such assertions would deter others from making similar ones; but every one who is seized with this spirit imagines that, however unsuccessful his predecessors may have been, he, at least, will accomplish the object he desires, and that he will be able to give such proofs as will convince the world of the correctness of what he states. We expect that this will be the case as long as Satan has power over the minds of the children of men: as long as men will choose darkness rather than light, as long as men will break their covenants, disobey the commandments of God, and will not cherish that Holy Spirit which he bestows upon all who seek unto him in humility and faith, so long will there be men found who will take such a course as the apostates did in the beginning of this Work, and as they did in the days of Jesus and his Apostles.

Of all the trials which the Apostles had to contend with, the greatest was with false brethren. We who live in this generation can join them in expressing the same feeling. But it is necessary that we should be tried in all things, and this, of course, with the rest. Such trials accomplish good—more good, probably, than trials of any other kind can accomplish. When the servants and Saints of God behold men who have professed the same faith with themselves, come out and declare that what they had once said respecting the Church and the testimonies they had borne in its favor were false, and assert that the Church is in transgression or that the servants of God have fallen, it causes them to examine carefully the foundation upon which they themselves stand, and they are prompted to seek beneath the surface for the corrupt causes which have produced this change in those who were once their brethren. Such an examination

can only be attended by good results, when made by the assistance of the Spirit of the Lord. They will see that if they would stand steadfast unto the end and maintain their integrity they must shun evil and must keep the commandments of God, and live so near unto him as to have his Spirit ever to be in their hearts to strengthen and guide them. Those who do not make such an examination, but lend their ears to the sophistries of the deluder, are led away from the truth, having already partaken of the same spirit with those who beguile them. But the Church is cleansed from their presence. In this respect, men who are possessed of such a spirit, instead of doing injury to the work of God bestow upon it positive benefit. In the providence of our heavenly Father, every effort that has been made by the enemies of truth against his Work is overruled for the good of his people and the accomplishment of his purposes. Were there to be no inducements presented to those who are unfaithful to forsake the work of God, they might remain connected with it for years to its very great injury. But trials and temptations of this kind sift them from the midst of the people of God, and the Church is purified and strengthened by the process.

Looking at this and other trials in this light causes the true servant and Saint of God to feel to rejoice in their existence. Instead of being depressed and cast down, he feels buoyant and joyful because he knows that all things will work together for the good of those who serve God; and that no pure, faithful Saint who is acknowledged of God and who feels after him, can be led astray by such seductions. "My sheep hear my voice," says Jesus, "and I know them, and they follow me;" "a stranger will they not follow, but will flee from him; for they know not the voice of a stranger." However cunningly the stranger, or "the wolf in sheep's clothing" may disguise his voice, he cannot deceive the true sheep of Jesus. They will detect the wolf beneath his assumed garb, and they will flee from him. No apostate, from the beginning until the present time, has ever been able to deceive those who were so obedient to the voice of Jesus as to be entitled to be called his sheep. Sometimes, through inexperience, the lambs of the flock might be allured to disobey the instructions of the shepherds by the cunning craft of the disguised stranger, but they would soon ascertain their mistake and be very glad to run back to the protection of the true fold. Every Latter-day Saint should, as we have often had occasion to remark in these columns, live so near the Lord that they should know his voice and the voice of his shepherds or servants for themselves. This is our only safety as individuals or as a Church; and, that we may thus escape delusion, we trust that the admonitions and warnings which we have of late felt very much impressed to give unto the Saints, will be borne in mind by them.

ABSTRACT OF CORRESPONDENCE.

SHEFFIELD CONFERENCE.—Elder Joseph F. Smith, President of the Sheffield District, writes on the 7th inst,—“We have baptized ten persons in this Branch (Sheffield) since last Sunday morning, and others have been added of late. I told you some time ago that we were sowing the “good seed,” and we looked forward in hopes of reaping a rich and plentiful harvest. I believe we have begun to reap; and my prayer is, that we may not have to lay by the sickle until the wheat is fully gathered; and that our harvest of such as shall be eternally saved may be wide-spread and bountiful. A great many of our most useful

men and Saints will gather from this place in the coming spring. All are anxious to go, but such cannot be the case."

LEICESTERSHIRE CONFERENCE.—Elder Alexander Ross, President of the Leicestershire Conference, informs us by letter, bearing date the 3rd inst., that things continue to move on favorably in his field of labor. "The circumstances of the Saints have still a backward tendency, owing to the continued depression in trade. However, the majority love their religion, and are trying to live it. Throughout the Conference the meetings are well attended by Saints and strangers. Seventeen have been baptized into the Church since the beginning of this year, and the prospects for the future, in that respect, are promising."

ESSEX CONFERENCE.—Elder John Berret, President of the Essex Conference, writes encouragingly from Maldon. The Conference consists of 11 Branches, containing, at the close of last year, 240 officers and members. The Priesthood and Saints, generally, are united in trying to do the will of God. Elder George Sims and himself have been travelling round building up and strengthening the Saints and endeavoring to disseminate the principles of salvation, and the Lord has blessed their labors. Much out-door preaching was done in that Conference during last summer, by the local Elders and Travelling Ministry, to which the people listened with attention.

NEWS FROM THE CONFERENCES.

NOTTINGHAM CONFERENCE.—A Conference meeting was held in Nottingham on Sunday, the 18th of January, which was well attended. After the morning meeting had been opened with prayer by Elder R. Pixton, Elder J. D. Chase, President of the Conference, offered a few remarks and reported the Conference in a good condition, the Priesthood being united and the meetings well attended by Saints and strangers. A spirit of inquiry was increasing among the people outside the Church, and prospects were good for baptizing. Elder Pixton followed briefly, and his report was confirmatory of that of President Chase. The clerk having read a Statistical and Financial Report, President Cannon spoke for a short time. He expressed his gratification at hearing the reports; treated on the nature of the results which follow obedience to the Gospel, showing that it would teach all who would obey it to govern themselves and all over whom they had control in righteousness; and exhorted the Saints to diligence and continued faithfulness. In the afternoon, the Authorities were presented in the usual manner and sustained by unanimous vote; after which Henry Amott was nominated for the Ministry, as a Travelling Elder, the motion being received *nem. con.* President Cannon then addressed the meeting at some length. He noticed the signs of the times and the events that are rapidly coming to pass; instituted a comparison between the present times and the days of Jesus and his Apostles, showing that they who fight against revelation now, as well as they who fought against it then, reject the very principle by which alone they can be saved. President Cannon addressed the meeting again in the evening, on the establishing of the kingdom of God in the last days. Much of the Holy Spirit was enjoyed during the day at all the meetings, and all seemed to rejoice under the instructions given.

Elder James Oakey, jun., acted as clerk throughout the day.

NORWICH CONFERENCE.—A Conference was held in Norwich on January 7th.

The morning meeting was called to order by singing and prayer, after which Elder Richard Bentley, President of the Conference, made a few opening remarks expressive of his gratitude to God for the blessings they enjoyed. The Travelling Elders then represented their fields of labor. The Saints were reported in good standing and improving in the knowledge and practice of the Gospel. After which Elder Samuel Neslen addressed the meeting on the progress of the work of God. Elder Rackham made a few remarks, and was followed briefly by Elder Joseph Bull, President of the Bedfordshire Conference, who, in referring to the war in America, testified that this and other nations would share a similar fate if they rejected the Gospel and persecuted the servants of God as that nation had done. President Cannon concluded with a few remarks. In the afternoon a Statistical and Financial Report was read and accepted; the Authorities of the Church were presented and sustained; and brother John Howard was ordained an Elder and appointed to travel in the Norwich Conference. President Cannon then addressed the congregation: pointed out the unbelieving spirit which pervades this generation, and the necessity of the Saints increasing in the knowledge of God day by day, thus approximating to perfection; spoke of the different degrees of glory and exaltation that await the children of God, according to their works; and pointed out the way by which we can attain to glory, by patterning after Jesus. In the evening, President Cannon again addressed the meeting, on the restoration of peace and righteousness, showing from prophecy, reason and analogy, the impotency of man, unaided by God, to accomplish it. The Spirit of the Lord was abundantly poured out upon the people, and all were blessed under its influence.

On the following day President Cannon, with Elders Bentley and Bull, visited the Saints at Lowestoft, and on Tuesday evening preached to a large and attentive congregation in their chapel in that place.

Elder Samuel Pyne acted as clerk of the Conference and furnished minutes.

C O R R E S P O N D E N C E .

ENGLAND.

Liverpool, Feb. 4, 1863.

President Cannon.

Dear Brother,—A synopsis of my labors and travels since I left Liverpool on the 31st December may not be uninteresting to you, therefore I gladly avail myself of the present opportunity of furnishing you with it.

On the afternoon of the last day in 1862, I left this place, in company with Elders J. G. Bigler and Brigham Young, jun., for Belfast, which we reached in safety on Thursday morning, the 6th ult. Part of Thursday was spent by us in visiting round among the few Saints in that town and recruiting after our sea-passage, during which we had been very sick. On Friday even-

ing we met with a few Saints in John Miller's, and had a very interesting time talking with and to them; and on Saturday morning Elder Young and myself started by rail for Dublin. The morning was very cold and disagreeable, which made our ride anything but pleasant. We arrived at half-past eleven in the forenoon, and after calling at Elder R. Brown's, the Branch President, we spent the afternoon in viewing the principal parts of the city. On Sunday we held a meeting with the Saints (about twenty present) when a good spirit was enjoyed, and all felt well. The few places which we had time to visit in and around Dublin possessed many attractive features and interested us much. The Castle, Phoenix Park and Clontarf (where, in

A.D. 1014, Brian Borohme defeated the Danes in a great and bloody battle, at the close of which he lost his life), and some other places which we visited, called up many peculiar feelings and ideas when we contrasted the past with the present.

On Tuesday we took steamer for Bristol, which we reached after a rather stormy passage, and proceeded to Bread-street Chapel, where we met with Elders Halliday and Willis. We spent the day with them, and on Thursday again took steamer for Cardiff, where we arrived after a short sail of two hours. Here we met with Elders T. E. Jeremy, President of the Welsh District, and Joseph Morgan, President of the Cardiff Conference. We spent some time visiting the Saints with these brethren, and on the following day went to Meffthyr Tydfil, accompanied by brother Jeremy, where we met with Elder G. G. Bywater, with whom we spent the evening very agreeably talking over old matters and recalling the past.

The next day was spent in the company of brother Bywater, and on Sunday met with the Saints in that place. Elder Young addressed the meeting, and I followed with a few remarks. In the evening the hall was densely crowded, many strangers being present, when I spoke for some time, and was followed by Elder Young in testimony. As some present could not understand English, brother Bywater acted as interpreter for us, and brother Jeremy spoke for a short time, bearing a very faithful testimony.

Monday was agreeably and profitably spent visiting round, and on Tuesday we went to see the Cyfarthfa iron works, which are very extensive, employing some six thousand hands. Several furnaces were pointed out to us where the fires had been kept burning incessantly night and day for over twenty-five years. To give any thing like a description of the works would require more time than I can command at present and more space than you can spare. "Here and there the molten iron sends forth an intense light; myriads of fiery stars rush into the open air, and the clang and roar, the whirl of monster wheels and shrill escape of steam combine to form one of the grandest pictures of the terrible it is possible to conceive."

Iron rails of an intense white heat, "six hundred pounds weight," are passed through various rollers to make them the required size with apparently as much ease as though they were ribbons; while stalwart men and growing boys push and pull, and run and labor, toiling and sweating, as thousands of fiery sparks are scattered around them with a hideous noise, heightened by the din of machinery and the ceaseless clang of workmen.

On the following day I started for Aberdare, in company with Elders Young, Jeremy and Bywater, where we attended meeting in the evening, at which several hundreds were present, and the following evening at Capt Cooch. In both meetings brother Young and I addressed the congregations, and brother Bywater interpreted. Good attention was paid, and the Spirit of God blessed us. We spent the following Sunday in Swansea, where the meetings were numerous attended and a good spirit prevailed; and on Tuesday Elder Young left for Newport to visit Elder G. W. Grant, and President Jeremy and I started for Carmarthen. From thence we went to Haverfordwest and Pembroke Docks, visiting the Saints and holding meetings. We next visited Cardiff, where we held meeting, and Blaina, where we met Elder Richard Palmer and also met with the Saints. Meeting Elders Young and Grant at Cumberland Junction, we passed on to Newport, from whence we returned to Cardiff, which brother Young left, on the 30th ult., by steamer for Bristol, and I started on the same date by train for Liverpool.

To particularize all the meetings we attended and the kindness we experienced both from Elders and Saints; to attempt a description of the beautiful scenery in which Wales abounds, and the misery, wretchedness and degradation we witnessed in the towns we visited, would lengthen out this letter to an undue extent. President Jeremy, Elder Bywater and the rest of the Conference Presidents are full of desires to build up the kingdom of God and labor energetically to accomplish good; and I can say that, so far as my observation extended, the Elders of the Ministry are laboring faithfully and the Saints are enjoying the Spirit of God in

the Welsh District, which is in a healthy condition, financially and otherwise.

With prayers for your welfare and that of all those who seek to subserve the cause of truth, I remain your brother,
CHAUNCEY W. WEST.

NEWCASTLE-ON-TYNE DISTRICT.

Newcastle-on-Tyne, Feb. 6, 1863.

President George Q. Cannon.

Dear Brother,—Several months having elapsed since you received a communication from me, I thought a few lines from this part of the Mission would not be uninteresting to the readers of the *Star*. I am happy to say concerning the work of our God, that every thing is still moving onward in the right direction in this district. The Saints are in the enjoyment of the good spirit which brings peace, and each one is zealously striving to do the duty of a Saint and child of God. This is felt by the honest-hearted, and they are led to inquire after the truth, so that numbers are joining the Gospel standard.

Notwithstanding our emigration from this District was quite heavy last season, we have baptised over two for every one who emigrated, and from the exertions that have been and are still being made by the Saints, our emigration, I think, will more than double that of last year. It is satisfactory, indeed, as one visits from house to house among the Saints, to witness their strict economy in the expenditure of the scanty income in order to save a little towards their emancipation from this land of oppressive toil, where every avenue to independence seems effectually and for ever closed. The Saints can now see that if the same economy had been used for fifteen, ten, or even five years past, which is being used now, not one who has been in the Church for that length of time need have been left in these lands to-day; and they seem determined, as far as possible, to make amends for past errors in this matter.

The Priesthood in the District are united with me in doing all they can to spread the truth and sustain the work of God. Much of the good spirit is enjoyed by the Saints throughout the District,

Many special favors and blessings of the Gospel are enjoyed by the Saints in the gift of healing, &c. One case might not be amiss to mention. A son of Captain A. Stevens, on the 31st of December last, fell from a staging into a dry dock, from twenty-five to thirty feet. He was picked up for dead, and no signs of life appeared for some time. The back part of his head was broken in; the skull was badly fractured. The surgeon candidly told the mother there was no help for her child. But, after the excitement was a little past, the child was anointed with oil in the name of the Lord, and hands laid upon him that he might live and not die, and be restored to his parents' arms in health. All pain seemed to leave him instantly at the rebuke, and in a few days he was lively and at his play, as though nothing had happened. The surgeon told me, a short time after, it was the most remarkable instance of recovery he had ever witnessed. The Saints acquainted with the circumstance are confirmed in their faith, and God receives praise and thanksgiving. The lad is about seven years old.

The condition of the District is healthy and in working order. We all felt much benefited by the instructions and counsels of brother West during his visit in December. A determination is manifested on the part of the Saints to go home to the land of Zion on the first opportunity. Many who have slumbered for years in the cradle of security, have become aroused from their death-like sleep by the awful jarring of distant thunders proceeding from clouds of war with which the whole political sky seems overcast. The cry for bread, the voice of hunger, cold and distress, so universally heard throughout the land, are preaching obedience to the great command, "Come out of her my people; partake not of her sins, that ye receive not of her plagues." May God aid the faithful in their efforts to obey it.

With warm desires for the ever onward march of the kingdom of God, and with kind love to yourself and brethren laboring with you, I subscribe myself your brother in the Gospel of Peace,

JOHN S. GLEASON.